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its place in the human mind after it has been fairly rooted. The great majority of modern commentators entirely discard it. The chief source of the long prevalent idea is the same as that which has given rise to many other legends, the desire to know as much as possible concerning persons whose names are surrounded with a halo of religious interest. Who was the woman that was a sinner? Who was Mary called Magdalene? Can the two have been one? There is just one fact in the gospel narrative that suggests and gives a slight plausibility to the conjecture. Immediately after relating the story of the anointing in the house of Simon the Pharisee, Luke goes on to tell of certain women who followed Jesus on His itinerant ministry, and ministered unto Him of their substance (Luke viii. 1-3). The first named is 'Mary called Magdalene, out of whom went seven devils.' Evidently there was some link of connection between the two narratives in the Evangelist's mind. What was it? Did he know that the woman that was a sinner was one of the women who followed Jesus—say, the Magdalene? Or was the link of connection simply the general thought: following Jesus and ministering to His wants was the frequent result of benefit received from Him; penitents forgiven, demoniacs healed thus went into peace and found deep rest for their souls? The latter hypothesis sufficiently explains the order of the narrative, but the former attracts by its greater definiteness. It has been regarded as a point in its favor that Mary of Magdala had been possessed of seven devils. The seven devils are interpreted to mean a very sinful life. But the notion that the demoniacs were specially great sinners has no foundation in the gospel history."

Jewish Philosophy. It was the opinion of the late Professor Munk, according to a writer in the *Jewish Messenger*, that the Hebrews did not excel in philosophy. Philosophy, left to itself, must end in pantheism; the religion of Israel bridged the chasm of human reasoning by the assertion of faith. But this opinion has been opposed and the opposite view asserted by Spiegler who has written what he calls the History of Jewish Philosophy. The writer above alluded to does not commend Spiegler's work. He criticizes it both in form and matter, calling it "a medley of undigested reading and bombastic phraseology" "the product of an undisciplined mind" and totally denying its fundamental position that the true philosophy of Judaism is pantheism. Spinoza is Spiegler's hero, "the emancipator of philosophy from the yoke of religion." The historian of Jewish Philosophy who holds that Moses taught pantheistic monotheism in mystic language to an initiated circle, who ignores the biblical material and exalts the Kabbala, has not by any means added largely to our stock of sound learning on this subject. The truth seems to be with Professor Munk. Israel's chief note is religion not philosophy. There is philosophy in the Bible, the philosophy of God but it is in the forms of life, in the language of religion. Wherever Jews have been philosophers they have received the impulse from without, they have yielded to a mode of thought which was not native and therefore have not been great except in their aberrations. Of this course of things Spinoza is the best example.